UNITIVE REASONING
Samkhya Yoga







Samkhya Yoga - the analytical study of the nature of spirit and matter

CHAPTER 2 FLOWCHARTS

Compiled by
Dr. Medicherla Shyam Sunder Kumar
samc108@gmail.com

Based on teachings of Bhagvad gita Study by Bhakti Caitanya Swami.

Gita -

Selfish karma

Chapter 1
Kauravas

Through the practice of nishkäma karma yoga (Unselfish)

Chapter 2

There is an increase of knowledge.
with knowledge of the soul as distinct from matter,.

Fifth chapter how it should increase up to the level of the Supersoul, as the person advances in
working in the detached spirit, for liberation,
with good association.

Chapter 5

When one performs nishkäma karma yoga on the level of knowledge of the soul only, then he tends to remain impersonal,

but when his knowledge increases and
he understands how the material world is running,
and that there is a higher controller, as seen in the fifth chapter,
then he develops a consciousness of the Supersoul

In the sixth chapter the idea that the Supersoul is an expansion of Krishna will be introduced, and then finally that one should relate with Krishna through bhakti.

Chapter 6

Chapter 2 : SANKHYA YOGA {46 Slokas / Verses}

IMPORTANT VERSES FROM CHAPTER 1 AND 2:

1.1, 2.7, 11, 12, 13, 14, 15, 17, 18, 20, 22, 23, 24, 40, 41, 44, 45, 59, 60, 62, 63, 64.
Particularly: 12, 13, 14, 20, 22, 40, 41, 44, 59, 62, 63.

The number of Slokas (Verses) in each chapter

	Dhrutarastra	Sanjaya	Arjuna	Krishna	Total Verses
CHAPTER 1	1	25	21	1 Sentence part of sloka 25	47
CHAPTER 2		3	6	63	72
CHAPTER 3			3	40	43
CHAPTER 4			1	41	42
CHAPTER 5			1	28	29
CHAPTER 6			5	42	47
CHAPTER 7				30	30
CHAPTER 8			2	26	28
CHAPTER 9				34	34
CHAPTER 10			7	35	42
CHAPTER 11		8	33	14	55
CHAPTER 12			1	19	20
CHAPTER 13			1	34	34/35
CHAPTER 14			1	26	27
CHAPTER 15				20	20
CHAPTER 16				24	24
CHAPTER 17			1	27	28
CHAPTER 18		5	2	71	78
TOTAL VERSES	1	41	85	574	700/701

What is SANKHYA YOGA ?

1 Sāṅ, meaning "complete," + khyā, meaning "to know."

So Sānkhya means the "complete analytical knowledge of something."

2 Sāṅ, meaning "GOOD," + khyā, meaning "INTELLIGENCE."

So Sānkhya means Atma jnana
the "The knowledge related to ATMA or SOUL is SANKHYA ."
It teaches the discriminative knowledge which enables
to distinguish between sprit and matter

3 Sankhya means number – the twenty four or ninety six phenomenal modificaiions,
and reject them all as non-eternal, and find out the Eternal witness
of all Nature is what is called Samkhya Vidya.

Connection to chapter 1

It, is when you are in a desperate situation that you call upon the Lord,
forgetting your pride and your egoism. .
Griefs a friendly reminder,
a good taskmaster and an even better teacher than joy.

Krishna had two jobs on His hands -
firstly to destroy Arjuna s delusion, and
secondly to make him get up and fight. ..

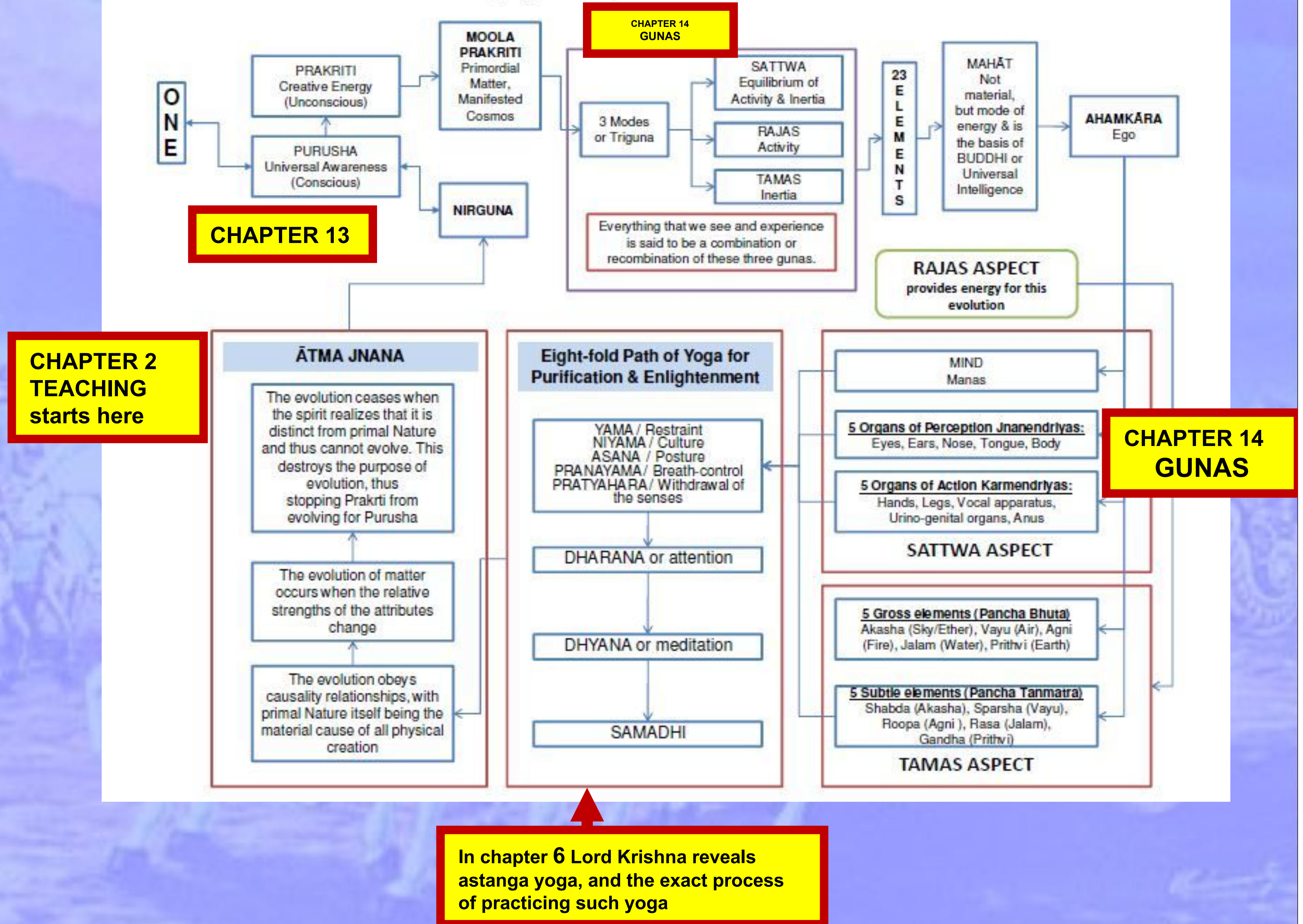
The 24 Tattvas or Evolutes of Nature

PRAKRITI
BUDDHI
AHAM
MANAS



5 JNAENDRIYAS
5 KARMENDRIYAS
5 TANMATRAS
5 MAHABHUTAS

The gunas are pervasive in all the tattvas and hence not counted separately


SĀNKHYA YOGA (साङ्ख्य योग) - EVOLUTION TO INVOLUTION/DISSOLUTION
CHAPTER 14 GUNAS
O N E
PRAKRITI Creative Energy (Unconscious)
PURUSHA Universal Awareness (Conscious)
MOOLA PRAKRITI Primordial Matter, Manifested Cosmos
NIRGUNA
3 Modes or Triguna
SATTWA Equilibrium of Activity & Inertia
RAJAS Activity
TAMAS Inertia
Everything that we see and experience is said to be a combination or recombination of these three gunas.
23 ELEMENTS
MAHĀT Not material, but mode of energy & is the basis of BUDDHI or Universal Intelligence
AHAMKĀRA Ego
CHAPTER 13
RAJAS ASPECT provides energy for this evolution
CHAPTER 2 TEACHING starts here
ĀTMA JNANA
The evolution ceases when the spirit realizes that it is distinct from primal Nature and thus cannot evolve. This destroys the purpose of evolution, thus stopping Prakrti from evolving for Purusha
The evolution of matter occurs when the relative strengths of the attributes change
The evolution obeys causality relationships, with primal Nature itself being the material cause of all physical creation
Eight-fold Path of Yoga for Purification & Enlightenment
YAMA / Restraint
NIYAMA / Culture
ASANA / Posture
PRANAYAMA / Breath-control
PRATYAHARA / Withdrawal of the senses
DHARANA or attention
DHYANA or meditation
SAMADHI
MIND Manas
5 Organs of Perception Jnanendriyas: Eyes, Ears, Nose, Tongue, Body
5 Organs of Action Karmendriyas: Hands, Legs, Vocal apparatus, Urino-genital organs, Anus
SATTWA ASPECT
CHAPTER 14 GUNAS
5 Gross elements (Pancha Bhuta) Akasha (Sky/Ether), Vayu (Air), Agni (Fire), Jalam (Water), Prithvi (Earth)
5 Subtle elements (Pancha Tanmatra) Shabda (Akasha), Sparsha (Vayu), Roopa (Agni), Rasa (Jalam), Gandha (Prithvi)
TAMAS ASPECT
In chapter 6 Lord Krishna reveals astanga yoga, and the exact process of practicing such yoga

AS PER B G TILAK

GITA SUPPORTS ONLY ONE PATH

KARMA YOGA BASED ON KNOWLEDGE

IN WHICH DEVOTION IS AN IMPORTANT FACTOR.

GITA SANKHYA PHILOSOPHY

SPIRITUAL KNOWLEDGE

WORLDLY KNOWLEDGE

DEVOTION IS INCIDENTAL FOR SUPPLEMENTING & SUPPORTING

EXPOSITION OF PATH OF KARMA YOGA

chapter 2,3

Sankhya Yoga
(Path of wisdom)

Karma Yoga
(Yoga of *Disinterested Action*

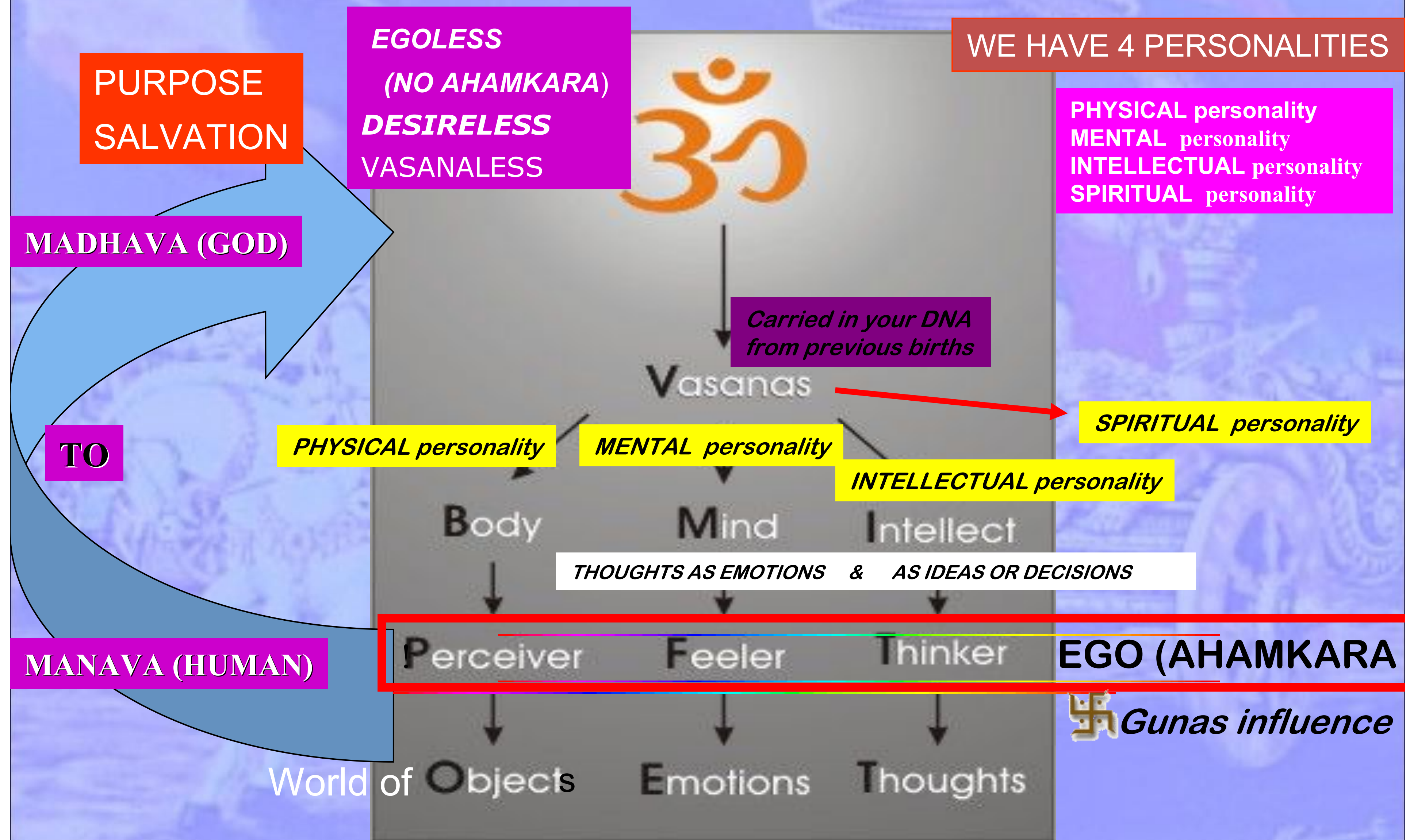
Attitude of mind view point of Karma Yoga.
Disinterested Action

Attitude of mind by cultivating it.
Dscrimination,
Wisdom

Action alone is your province and not the fruits thereof
not driven by petty desires

When a man has a right for engaging in Karma,
he has a right also for the fruit; no one can deny this or refuse his right. But the doer can, out of his own free will and determination, refuse to be affected by the result, whether favourable or unfavourable.
» there is nothing immoral in aspiring for the rewards of one's actions or effort,
If you have an eye on the fruits of your actions, you are liable to be affected by vorry, anxiety and restlessness.

BODY MIND INTELLECT CHART BY SWAMI CHINMAYA



Single essential power, an inward urge, which we may call the longing for freedom

WHAT IS THE PROBLEM ?

VASANAS FROM PREVIOUS BIRTHS

ONE DESIRE BECOMES MANY

MIND

ACTIVITIES OF SENSES

Sensory desires,
Mental desires,
Intellectual desires,
Social desires, etc

The message of GITA

The man is the conglomerate of BODY(Including senses) + Mind + ATMA (SOUL)

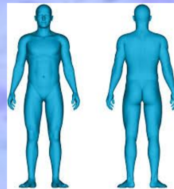
MAN

DEHATMA BUDDHI

DAIVATMA BUDDHI

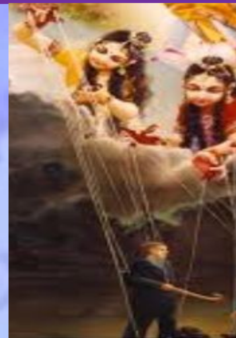
IF HE FOLLOWS ONLY THE BODY





He will descend to the level of an ANIMAL

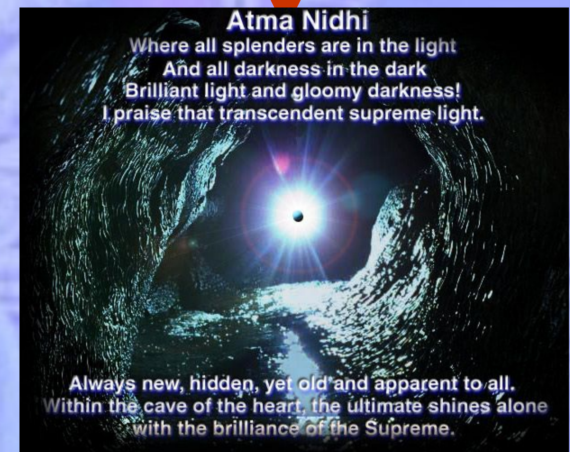
IF HE FOLLOWS ONLY THE BODY + MIND





He is in danger of being transformed in to a DEMON

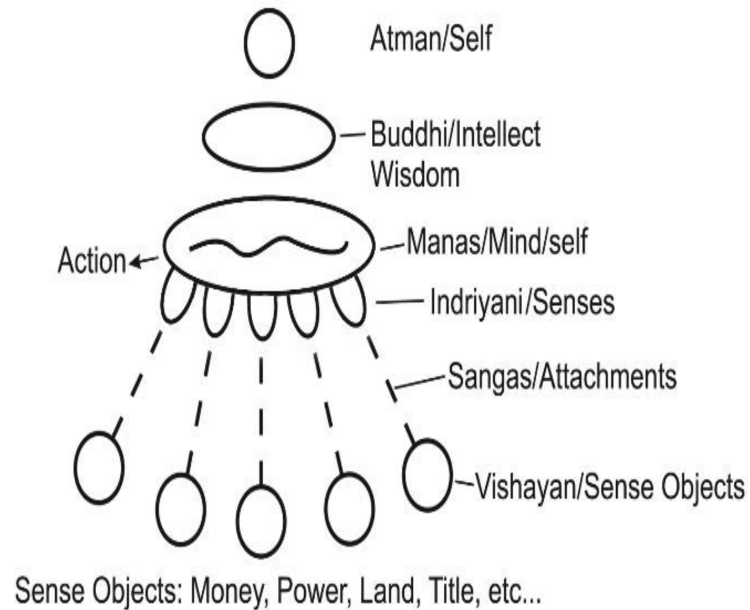
IF HE FOLLOWS ONLY THE ATMA



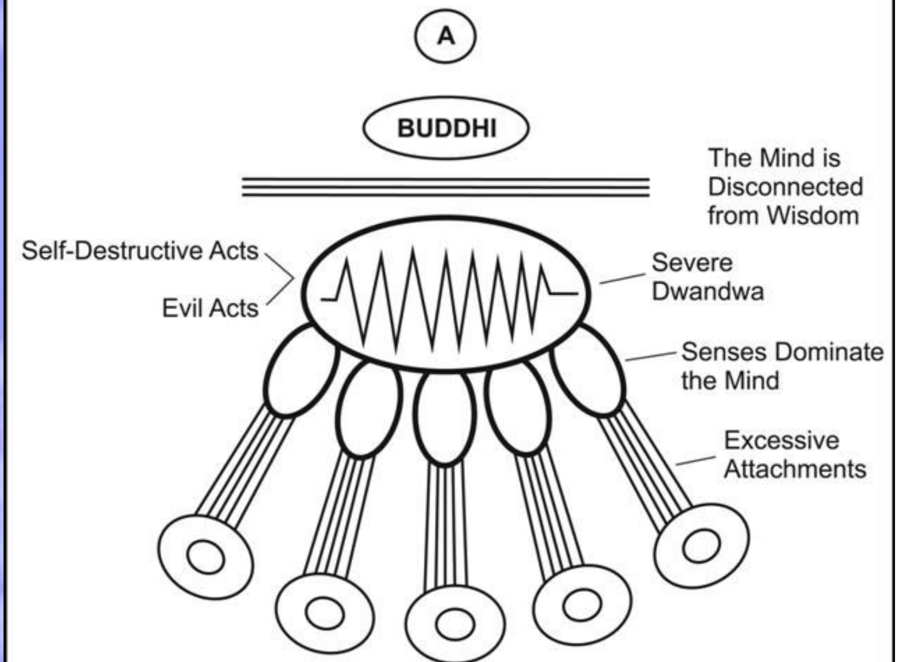
His only option is to follow the ATMA

He needs constant reminder to stay tuned to ATMA.

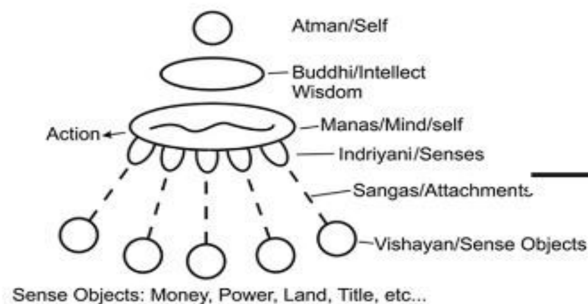
The Hierarchy of the Mind's Components



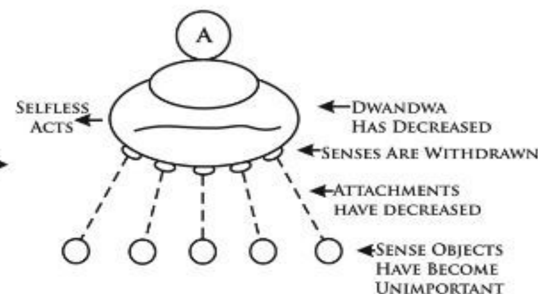
The Stressed or Entangled Mind



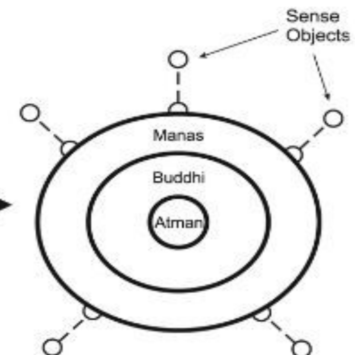
The Hierarchy of the Mind's Components



The Mind of a Practicing Yogi



The Self-Realized Mind



http://livingthebhagavadgita.blogspot.com/2012/04/anger-management-part-i.html

Chapter 2----Basically everything that is described in BG - but briefly

This chapter is a summary of the whole text.
It mentions:

Vedas -----------2.42-43, 45, 53
soul -------------2.11-30
transmigration- 2.13, 22, 27
modes -----------2.45
karma kanda ---2.31-37
karma yoga----- 2.38-53
jnana yoga------ 2.11-30
bhakti yoga-------2.49-51, 61, 64
sense control-----2.54-72
intelligence--------2.41, 44

IMPORTANT VERSES FROM CHAPTER 2:

1.1, 2.7, 11, 12, 13, 14, 15, 17, 18, 20, 22, 23, 24, 40, 41, 44, 45, 59, 60, 62, 63, 64.
Particularly: 12, 13, 14, 20, 22, 40, 41, 44, 59, 62, 63.

Gita - Chapter 2 -**Basically everything that is described in BG - but briefly.Outline of sections:**

A - More doubts, but Arjuna starts to surrender. (2.1-10)

B - Jnana (2.11-30)

C - Karma-*Yoga* (2.31-37)

D - Buddhi yoga (niskama karma yoga) (2.38-53)

E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul*

Gita - Chapter 2 - **Basically everything that is described in BG - but briefly.** **Outline of sections:**

A - More doubts, but Arjuna starts to surrender. (2.10)	**B - Jnana (2.11-30)**	**C - Karma-*Yoga* (2.31-37)**	**D - Buddhi yoga (niskama karma yoga) (2.38-53)**	**E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul***

Five main reasons for not fighting

5 ARGUMENTS OF ARJUNA

1. **Compassion** (1.27- 28)	**2. Enjoyment - Arjuna feels he won't be able to enjoy if relatives dead (1.31-35 & 2.7-8)**	**3. Destruction of family - proper religious functions will be stopped (1.37-43)**	**4. Saintliness and fear of sinful reactions - royal enjoyment not worth the karma for killing (1.36, 44-45 & 2.5)**	**5. Indecision - which is better- conquering or being conquered? (2.6)**
C	E	D	F	I

Arjuna's doubts (1.27-46)
(Some relate to Chapter 2 - nos. 2,4,5)
5 ARGUMENTS OF ARJUNA

1\.
Compassion
Arjuna's change of mind leading to attachment (Raga)
(1.27- 28)

2\.
Loss of Enjoyment - Arjuna feels he won't be able to enjoy if relatives dead
(1.31-35 & 2.7-8)
Grief (shoka)

3\.
Destruction of family - proper religious functions will be stopped
(1.37-43)

4\.
Saintliness and fear of sinful reactions - royal enjoyment not worth the karma for killing
(1.36, 44-45 & 2.5)

5\.
Indecision - which is better- conquering or being conquered?
(2.6)

Attachment (Raga) | **Grief (shoka)** | **Delusion (Moha)** | **Indecision**

Krishna's answers

- Attachment (Raga): ***2.11-2.30***
- Grief (shoka): ***2.31-2.32***
- Delusion (Moha): ***2.45-46, 3.24*** and ***2.33 -2.37***

Gita Chapter 2 -

A - More doubts, but Arjuna starts to surrender. (2.1-10)

B - Jnana (2.11-30)

C - Karma-*Yoga* (2.31-37)

D - Buddhi yoga (niskama karma yoga) (2.38-53)

E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul*

KRISHN'S ARGUMENT AT 3 LEVELS

B - Jnana
The philosophical argument:
(2.11-30)

- The Self is immortal (11–25)
- The Self is not a thing, but a process (26–30)

C - Karma-*Yoga*
The argument from dharma
(2.31-37)

- Heavenly reward, reputation, and earthly reward (31–37)
- Dispassionate action (38)

D - Buddhi yoga/samadhi
The argument from Yoga:
(niskama karma yoga)
(2.38-53)

- Theory and practice (39–41)
- Vedic action (42–46)
- Nishkama karma (47–53)
- The Sage of Stable Mind (54–72)

http://www.theosophical.org/files/resources/selfstudy/Gita.pdf

Gita Chapter 2 -

A - More doubts, but Arjuna starts to surrender. (2.1-10)

B - Jnana (2.11-30)

C - Karma-*Yoga* (2.31-37)

D - Buddhi yoga (niskama karma yoga) (2.38-53)

E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul*

1. Death is just a matter of the soul changing bodies, so it's not a big thing. (2.11-13, & 2.16-25)

2. Performance of duty must not be affected by sense perceptions (2.14-15) (Includes the basic principle of yoga - detachment)

3. Soul can't be killed and body can't be saved, so fight! (2.26-30)

2. 11-13

2.11. Krishna again shows He doesn't appreciate Arjuna's ideas - calls him a fool. "The wise don't do what you are doing, so you are not wise."
2.12. Establishes personal nature of spiritual life right at beginning of BG.
2..13. Arjuna was so worried about killing Bhisma, Drona etc., but Krishna is saying "you won't be killing them." Arjuna might say that that is ok, but my relationship with them is while they're in these bodies. If they leave these bodies and go away then I'll miss their association, even if they are eternal.

2. 16-25

2.16. Another slap - you are not seer of the truth. Actually "eternal" as nature of soul, and "non-existent" as nature of body are explained in the next two verses.
2.17. Soul is eternal.
2.18. Body is temporary (has no real standing, changes when it is 'existing,' so is called "non-existent.")
2.19. Soul is neither the doer, nor is action done to him.
2.20. Krishna gives very clear definition of the soul.
na jayate na mriyate — no birth or death
nayam bhutva — never came into being
bhavita — will come into being
bhuyah — will again come into being
aja — unborn
nityah — eternal
sasvatah — permanent
puranah — oldest
2.21. Arjuna agrees that soul is eternal etc., but says "I don't want to be the cause of them changing bodies." Krishna replies that "you are not going to able to stop them changing bodies by not fighting."
2.22-25 Continues basic definition of the soul. krishna says: "The body can be taken to be like cloth. Bhi ma's body is like old cloth, and we are talking only of exchanging it for new cloth. So there's no fault." there is some repetition here to remove doubts

2. 14-15

2.14. Krishna says, "so you have to be tolerant. These things happen anyway."
2.15. This is the basic principle of yoga — detachment. Essential in all yogas.

2. 26-30

A change of subject to make the same point from a different point of view.

2.26. This is a type of "checkmate" by Krishna - "if you think there is a soul you should fight. And if you think there is no soul, that we are only bodies, you should also fight." Krishna is bringing this up because there is always a class of philosopher who is like the Buddhist - don't believe in soul, but can't deny "symptoms of life." In BG we find Krishna is defeating all opposing philosophies - all the other opinions found in the Vedas, plus even non-Vedic viewpoints.)

2.27. From point of view of those who accept soul.
2.28. From point of view of those who don't accept soul.
2.29. "Amazing" verse.
2.30 Summarizes basic points of this section.

Gita Chapter 2 -

A - More doubts, but Arjuna starts to surrender. (2.1-10)

B - Jnana (2.11-30)

C - Karma-*Yoga* (2.31-37)

D - Buddhi yoga (niskama karma yoga) (2.38-53)

E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul*

KARMA YOGA 2.31 TO 37

2.31.Vedic system is that one performs one's duties in varnasrama one gets higher birth.

2.32.This the goal of karma-kanda.

2.33. Verse 32 showed gains coming from following Vedic duties. Verse 33 shows losses coming from not following - he'll incur sin.

He'll also lose his reputation.

Next 4 verses stress the same thing.

2.34. Honour very important to a ksatriya.

2.35. You say you don't want to fight out of compassion, because you don't want to cause them pain, but a ksatriya looks for opportunities to fight. He's happy if such an opportunity comes unsought. So they'll think you're just a sissy.

2.36. *Your enemies scorn your prowess*

2.37. Arjuna had said that I don't want to fight and win because there'll be no-one to enjoy the kingdom with, and I don't want to figt and lose because then I'll be dead. So if I win I lose, and if I lose I'll lose.

But here Krishna is saying that if you win you win, and if you lose you win.

Brilliant logic on Krishna's part.

Gita Chapter 2 -

A - More doubts, but Arjuna starts to surrender. (2.1-10)

B - Jnana (2.11-30)

C - Karma-*Yoga* (2.31-37)

D - Buddhi yoga (niskama karma yoga) (2.38-53)

E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul*

1. Freedom from sinful reaction through fighting in detached spirit, or in Krishna consciousness. (38-41, 47-51)

2.38-41

sakama karma yoga

Not fight simply out of duty - that would be more like niskama karma yoga.

2.47-51

47.Not karma kanda but jnana kanda

48 Equanimity /detachment is essence of yoga.

49. Krishna recommending a personal goal - "saranam" - surrender, can only be done to a person.

49. Krishna recommending a personal goal - "saranam" - surrender, can only be done to a person.

50. It frees you from accumulated sinful reactions

51. You achieve liberation - Jnirmuktah

2. Rise above karma kanda sections of Vedas, by knowing the ultimate goal of the Vedas. (42-46, 52-53)

2.42-46 re rising above karma kanda.

sakama karma yoga

42-43. First mention of the Vedas.

sense gratification No spiritual advancement.

44. sense gratification, No spiritual advancement

45. First mention of the modes.

46,Vedas is not sense gratification but liberation

2.52 - 53

52. Here karma kanda called "dense forest of delusion."

53. Karma kanda a disturbance.

There are two kinds of conscious action.

we do something because of what we expect to get out of it.
2.42-46

we do something because it is the thing to do, not because of what we get from it.
2.47-53

SAKAMA KARMA

Verses 42–46: Those who interpreted the Vedas that way were kamatmana (43: "with desire for self"), that is persons who identified themselves (atma) with their desires (kama). So the Vedas were associated with performing ritual sacrifices, with the aim of influencing the gods to get something from them.

Thus, Vedic action becomes a synonym for acting with the expectation of getting something for ourselves.

NISHKAMA KARMA
2.47-53

In verse 47, he gives Arjuna a neat summary statement of Karma Yoga and the solution to the third aspect of Arjuna's dilemma about how to act successfully, that is, without being bound by the results of one's action:
It doesn't make any difference whether you succeed or fail. Yoga is equanimity" (48)

Action has to be guided by the insight that leads to union (49). We must act out of an understanding of who we truly are. Yoga is skill in action (50), which comes from the insight of buddhi.

http://www.theosophical.org/files/resources/selfstudy/Gita.pdf

Gita Chapter 2 -

A - More doubts, but Arjuna starts to surrender. (2.1-10)

B - Jnana (2.11-30)

C - Karma-*Yoga* (2.31-37)

D - Buddhi yoga (niskama karma yoga) (2.38-53)

E - Samadhi (2.54-72) *Sthita-prajna, Illumined Soul*

A-Symptoms: Experiencing pleasure of self through having renounced all types of material desires. (2.55)

B-Speak: How are his mind + words affected by others? (2.56-57)

C-Sit: How is his mind when he's restrained from sense objects? (2.58-63)

D--Walk: How does he act? Fixed in intelligence through detachment (2.64-65) Connected with Supreme because of renunciation (2.66-71)

6. Conclusion: He goes back to Godhead. 2.66-71

General symptoms (how do we see that he is transcendental?)
Because of these symptoms he is called "sthita prajna" - transcendentally situated.

Sit. (2.58-63)
He sits like a tortoise
58. He's fully detached.

2.59 through positive engagement, not just stopping acting.

2.60.control the mind and senses overpower you.
fault in jnana marg - even intelligent man pulled away by sense..Jnana nistha is very difficult.
Senses are so strong they subdue even knowledge. Senses are like thieves.
Determination is like treasure. One must protect.
2.61.Be situated in Me (Mat-parah)Controlling senses without dovetailing brings distress.
62-63. If can't control they fall down badly

Part 1.He's detached and fully satisfied,ot affected by maya. (2.64-65)

2.64. Very important — prasadam — mercy

2.65.After achieving that mercy one transcends the modes.

Part 2. Connected to the Supreme because of his renunciation (66-71)

66-68 describe problems of those who don't achieve this.

2.69. Spiritualists and materialists living in different worlds

2.70-72. If you do like this you'll go back to Godhead

GITA 2.62 & 63

The movement from desire to destruction can be illustrated as under:
Brooding on the objects of senses

↓

attachment

↓

desire

↓

anger

↓

delusion

↓

loss of memory

↓

loss of reason

↓

utter ruin



GITA 2.62 & 63

Ignorance --> confused understanding

↓

feeling of "I" and "Mine" (ahamkara and mamakara)

↓

sorrow and delusion (shoka and moha)

↓

overpowering of discriminative faculty

↓

Attachment is bondage

Recognizing emotions as thought ripples develops witness attitude. Holding on to witness attitude develops detachment from the emotions increasing inner happiness. Detachment is mere observation without passionate reaction.

ManishSargam.com

Detachment is freedom

GITA 2.71



perform work disinterestedly without asking for results thereof because desire for the result of works is the chain that binds men and drags them into the den of delusion or *maya*.

HOW TO CONTROL THE RESTLESS MIND ?

1. Why should one control one's mind?

The mind uncontrolled, is one's worst enemy causing great sorrow and bondage. So, one must control one's mind.

BG 2.67:
Just as a strong wind sweeps a boat off its chartered course on the water, even one of the senses on which the mind focuses can lead the intellect (discrimination) astray.

2. How can one control one's mind?

By practice and by renunciation.6.35

"Undoubtedly, O mighty-armed, the mind is difficult to control and is restless; but, by practice, O Son of Kunti, and by dispassion it is restrained

3. How can one practice 'concentration of mind'?

One can gain single pointedness by dropping all one's agitation-causing desires and then, with an extra strength in one's mind, withdraw one's attention to the Self.
6.25

6.25
"Abandoning without reserve all desires born of SANKALPA, and completely restraining the whole group of senses by the mind from all sides, Little by little, let him attain quietude by his intellect, held firm; having made the mind established in the self, let him not think of anything."

4. What to do if mind is very fickle and unsteady?

Start now and strengthen it by practice.6.26

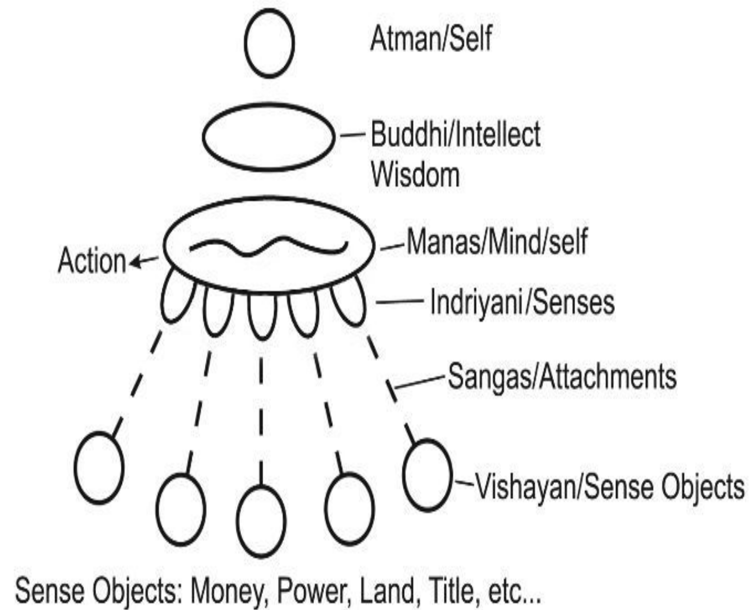
6.26"From whatever cause the restless and the unsteady mind wanders away, from that let him restrain it, and bring it back to be under the control of the Self alone."

5. What is the ultimate in mind-control?

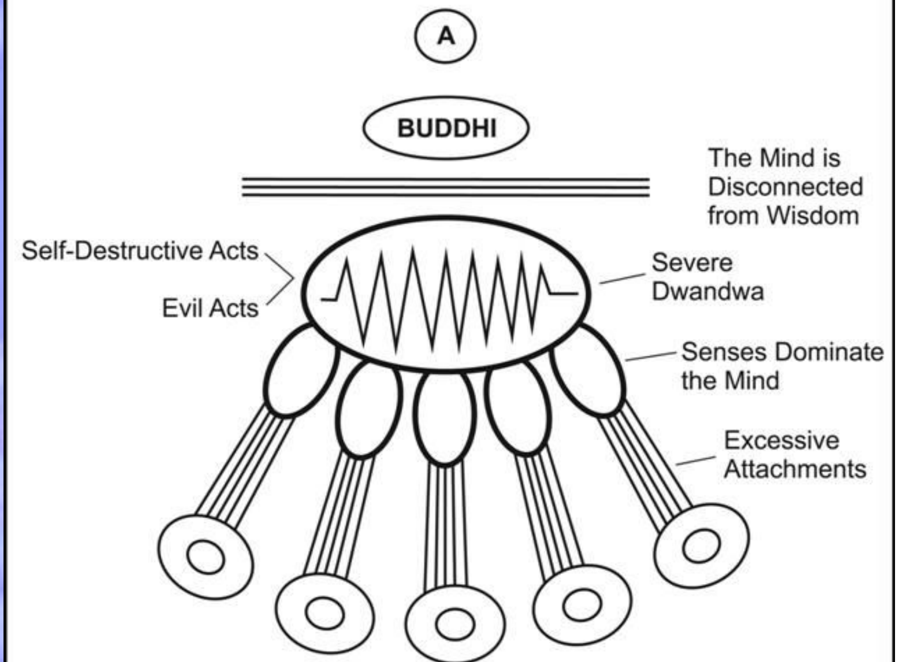
To rest in knowledge of Brahman
5.19

5.19 "Even here (in this world) birth (everything) is overcome by those whose minds rest in equality. Brahman is spotless indeed, and equal, therefore they are established in Brahman."

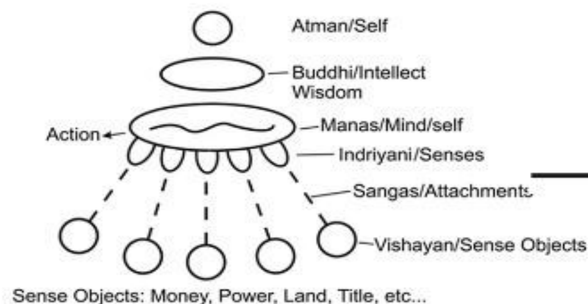
The Hierarchy of the Mind's Components



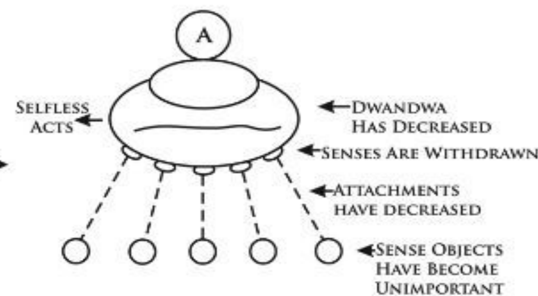
The Stressed or Entangled Mind



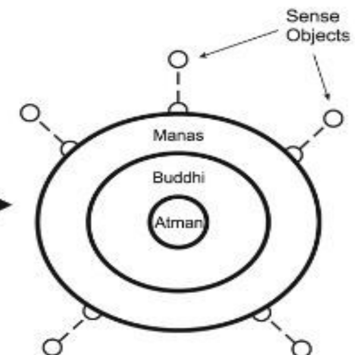
The Hierarchy of the Mind's Components



The Mind of a Practicing Yogi



The Self-Realized Mind



http://livingthebhagavadgita.blogspot.com/2012/04/anger-management-part-i.html

This part of the Gita – from 54 to 72 verses describing the qualities of the sthltaprajna is very important.

4 Questions asked by Arjuna in 2 ,v 54

1. Desireless, Satisfied in the Self.-----2.55
2. Situational Stability - **PARISTHITI** -----2.56
3. Emotional Stability - **MANASTHITI** ---2.57
4. Perfect Self Control -----------------2.58-61
   (58-61 Sense & mind control)
5. In state of Tranquility ---------------- 2.64,65,68
   (66 Importance of meditation)
   (2.67, what happens if not meditated)
6. Established in fullness of ego ----- 2.69
7. Oneness with Brahman. 2.71-72

- General symptoms (Answered in 2.55)
- How does he speak (Answered in 2.56-2.57)
- How does he sit (Answered in 2.58-2.59)
- How does he walk (Answered in 2.64-2.71)

The next two verses, 2.62 & 2.63 tells how a person falls down from the ideal by having or developing attached to the sensory system.

Saadhana for Quietening the Mind
B.G. 6.35
Patanjali YS 1.12

Abhyaasa (Patanjali YS 1.13)
Generating Centripetal force by cultivating awareness of Universal Identity

Vairaagya (BG 2.64)
Reducing Centrifugal force by sublimating *raaga-dvesha*

Meditational
Focusing inward to be Self-seated (BG 3.43)

Interactional
Brahma-vichaara to find One in everything (V Ch 521 *brahma-pratyaya* ...)

Spiritual Saadhana means :

Generating centripetal force towards our inmost identity, and Reducing centrifugal force that throws us away from the inmost anchor.

" VAIRAGYA"

" VI "
is "apart from."

+

" RAGA "
"COLOR,"

"SAM "
comes from a root meaning
"join together."

And colors are always associated with emotions.
We are in the pink when we are happy and
see red when angry.
We are in a blue mood when sad, or
a black mood when despairing, or
a gray mood when depressed.
We are in a brown study when distracted.
We are green with envy or yellow when cowardly,
or purple with rage.
Clairvoyants tell us that when we are overpowered by an emotion, our auras are flushed with a color corresponding to that emotion.
So then we perceive and respond to the world through that emotional coloration.
Then we are not seeing the world as it is, but as we have colored it with our emotion.

So virāga or vairāgya is being "apart from emotional coloration." It is seeing the world as it is, not as our emotions make it appear to us. We are back to good old tattvatah, the way things really are. If we make a continued effort to see things as they are, not as our emotions color them, we can learn to control our mind. That is what Krishna tells Arjuna.

http://www.theosophical.org/files/resources/selfstudy/Gita.pdf

"OM TAT SAT"







Om- let all the deficiencies of this PPT go away
Tat- let this give Bhagavan great happiness
Sat- let this give true lasting benefits

OM SHANTI
OM SHANTI
OM SHANTI